

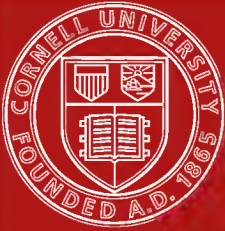


CORNELL
UNIVERSITY
LIBRARY

CORNELL UNIVERSITY LIBRARY



3 1924 104 014 943



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://www.archive.org/details/cu31924104014943>

DR. I S H A M's
S E R M O N

Preach'd before
The Reverend C L E R G Y of
The *Lower House* of
C O N V O C A T I O N,
April the 4th 1701.

*Die Sabbati 5^o Aprilis, 1701. in
Domo Inferiori Convoc' in Capel'
Henr' VII^{mi}. Westm'.*

Ordered,

THat the Thanks of this House
be given to Dr. *Isbam*, for the
Sermon by him Preached Yesterday
before them in this *Chapel*; And that
he be Desired to Print the same.

T H O. R O U S E,
Cl' Dom' Infer' Convocat'.

A S E R M O N

Preach'd on the Day of the
PUBLICK FAST,

APRIL the 4th. 1701.

I N
King *Henry VIIth* Chapel,

B E F O R E
The Reverend C L E R G Y of the
Lower House of C O N V O C A T I O N.

B Y
Z. I S H A M, D. D. Rector of *St. Botolph
Bishopsgate*, and Proctor for the Clergy
of the Diocese of *London*.

L O N D O N,
Printed by J. L. for *Robert Clavel* at the *Peacock*,
and *Walter Kettilby* at the *Bishop's Head*, in
St. Paul's Churchyard, M D C C I.

I SAM. iv. 13.

----- *His Heart trembled for the Ark
of God.* -----

I. **T**IS so natural for Men to claim the Divine Favour, in spite of their Impieties ; and when they disgrace the Sanctuary, to rely upon the Outward Advantages and Immunities of it ; that 'tis no wonder if we have an eminent Instance of this Presumption in the History before us : And 'tis to be fear'd the Case is too much our own, to be confident of God's Defence when we renounce him in our Lives, and to boast of the Purity of our Religion when we shelter our Vices under it. The State of the *Jewish* Church was at this time exceedingly corrupted : *Eli* the High-Priest had the Spirit of Devotion, but not of Government ; and his Sons (that acted under him without controul) were Monsters of Wickedness, and caus'd *men to abhor the Offerings of the Lord* : I Sam. 2. 17. from them the Contagion ran through the Sacred Tribe ; and the People were no better than the Priests, though (as it commonly happens) full of Complaints against them : Lewdness, and Intemperance, and Oppression, and Insolence were not restrain'd even by the Sight of the *Glory that fill'd the Tabernacle* ; they that came nearest to God had the least reverence for him ; and the Sacrifices them-

Exod. 40. 34.
Levit. 9. 23.

- themselves wanted a new Expiation. In this
- Ver. 1. wretched condition *Israel went out against the Philistines to battel*; and being disarm'd of God's Protection fell before them: according to the usual method of the Divine Justice to give up a backsliding People to the Will of their Enemies. Upon this Calamity what Counsel do the *Israelites* agree upon? Is there a Solemn Day of Humiliation appointed by them? Do they resort to the Tabernacle of the Lord with Tears and Supplications? Do they bewail their own Iniquities, and those of their Forefathers? Do they repent of those Enormities which provok'd God to abandon them to their uncircumcised Enemies? And do they enter into new Resolutions to serve him with a perfect Heart? Nothing of all this that was fitting to be done is to be met with here; but instead thereof they demand with
- Ver. 3. indignation; *Wherefore hath the Lord smitten us to day before the Philistines?* as if there was no accursed thing among them, no cause for their God to fight against them: and that they might not fail of his invincible help, they think of a new Stratagem much easier than Repentance; though this had been their only Refuge, and the certain way of engaging God on their side. The *Ark of the Covenant* had anciently been employ'd in making Conquests, and
- Josh. 7. 13. the Walls of *Jericho* could not stand before it: and therefore this must be brought into their Camp to make the Victory sure. Accordingly it comes, attended with universal Acclamations; and the *Philistines* themselves were terrify'd at the approach of
- Ver. 8. it; *Wo unto us, who shall deliver us out of the hand of these mighty Gods?* But (to see the ill Success
- of

of impenitent Folly) the *Israelites* are cut down with a much greater Destruction than before ; and the *Ark* it self, that should have defended them, was taken Captive. 'Tis possible, the *Ark* (though sometimes attending upon the Wars) could not lawfully be carried into battle without a special Commission from God, which was wanting here : but we need not seek further for the cause of this fatal Accident, than the Sins of the People unrepented of ; and it was madness in them to presume that God would be their Champion, as long as they retain'd their Vices in defiance to him. While all this was transacting in the Field, *Eli* continues at *Shiloh*, disquieted with misgiving and gloomy Thoughts ; (as pious Men are generally quick-sighted in foreseeing Publick Judgments) and when the Army was shouting with vain confidence, he was trembling with holy fear : and that which evinceth his Piety and Sincerity, (notwithstanding his Remissness in his Publick Station) is the Character of him before us ; *Lo, Eli sat upon a seat by the way-side watching* ; namely, out of impatience to hear the Event, and uneasy, till the heavy Tidings came which put a period to his Life : but his principal solicitude was for God's Honour and Religion ; *For his Heart trembled for the Ark of God.*

1 Sam. 14. 18.

2 Sam. 11. 11.

— Ver. 4.

II. We know what mighty Veneration was paid to the *Ark*, by God's express Institution ; and that he gave it to his People to distinguish them from the Idolatrous World, both by a token of his extraordinary Tuition, and by reserving them to himself as a peculiar treasure. 'Tis therefore a strange Opinion ^{Exod. 19. 5.} * *Spencer. De Leg. Hebr. L. 3.* advanc'd by ^{Diff. 5.} * some very learned Men, that the *Ark*

(toge-

Hebr. 9. 5. (together with the *Cherubims of Glory over it*) was no better originally than of *Pagan* Extra~~ction~~; and that in accommodation to the *Heathen* Superstitions they were introduc'd into the *Jewish* Religion. And truly if this were not of Divine Appointment, but only a Politick Invention of *Moses*, to comply with the Manners of the *Jews*, or to form them after the fashion of their Neighbours, the Conjecture might perhaps be plausible: but how to reconcile it with the Divinity of his Law, and with God's shewing him the very *Pattern* of the *Ark*, I am utterly at a loss. For that God should *separate* a People from the rest of the World, and place their *Holiness* in this

Exod. 25. 9. *Separation*, and yet frame their Worship after the

1 King. 8. 53. *Heathen* Models; that he should deliver them from

Levit. 20. 26. the Persecutions of *Egypt*, and inspire them with an

Exod. 12. 12. aversion to it, and *execute judgment against all the gods of it*, and yet settle the *Egyptian* Rites among them; that he should make so many fences against Idolatry,

Ezek. 20. 7. and particularly command them *not to defile themselves with the Idols of Egypt*, nor to walk in the ordi-

Levit. 18. 3. *nances of it*, and yet borrow his most solemn Ceremonies from those Idolaters; and that he should enact such religious Customs as the Devil himself was the Author of; these to me are such gross Incongruities, as seem impossible to consist with the Wisdom of God, and with the Authority of the

* *Id. ibid.* c. 8. Holy Scriptures. 'Tis further suggested, * That

lect. 2. 3. the *Ark* was contriv'd in imitation of *Joseph's Coffin*, to which divine Honours were given by the *Egyptians*: but since there is no likelihood of their having access to his Bones, (that were only laid aside to be translated into the *Holy Land*) and he

was

was so easily forgotten by them, as that they oppress'd his Posterity under a *King which knew not Joseph*; Exod. 1. 8. what shadow of probability is there, either that these Relicks were ador'd by them, or that the Chest in which they were preserv'd occasion'd the framing of the *Ark*? 'Tis in vain for Humane Curiosity to search into the particular Reasons of God's ordaining every Mystical Ceremony; and till we shall be admitted into the Holy of Holies above, we shall not perfectly understand even the *Figures of heavenly things*. Hebr. 9. 23, 24. But I am persuaded, the *Ark* was a Type of the *Incarnation* of the Son of God; and accordingly the *Evangelist* saith of him, *ἐσκήνωσεν ἐν ἡμῖν*, John 1. 14. *he dwelt among us*, as in the *Jewish* Tabernacle; and the *Mercy-Seat upon it* was an intimation that all the Mercies of God are conveyed to us through *Christ Jesus*; in whose Name we are encourag'd to pray to the *Father*, as the Prayers of the Ancient Church were directed towards the *Ark*. For this I shall observe by the way, That all the *Old Testament*, all the Substance of *Moses* and the *Prophets*, doth in some measure relate to *Christ*, and is accomplish'd in him: though we do not always discern these Mysteries in it, because *in the reading of it there* 2 Cor. 3. 14. *remains unto this day*, even in the *Christian Church*, a kind of *vail untaken away*. And I cannot but think the Book of God (after all the Commentaries that have loaded it for above Sixteen Hundred Years) to be an heavenly Mine, comprehending many Treasures which are yet undisclos'd to us; especially as to the *Spiritual* sence of the *Old Testament*, and the application of it to our Saviour: God reserving (as I presume) the full Interpretation

of his own *Text* for the Illuminations of a brighter World.

III. To return then to the *Ark*, and to *Eli's* passionate concern for it, let us consider the Grounds and Reasonableness of it, upon *Two* Accounts : (1.) With reference to the *Dignity* of the *Ark* ; and, (2.) With regard to the *Danger* of it. In the *First* place, let us observe the *Dignity* of the *Ark* : And this will appear to us in *Two* respects ; 1st, As it was the *Symbol* of God's Presence ; and, 2^{dly}, As it was the *Center* of the True Religion : And the Result of these different Views is this, *That a Nation cannot be happy, nor safe, without enjoying God's Protection, and maintaining his Religion.* The Acknowledgment of this Truth is what brings us together upon this Solemnity : and we are wretchedly insensible of our languishing Estate, and of the just Anger of Heaven against us, and of the Devastations which threaten other *Reformed Churches*, if we see not abundant Reason to *tremble for the Ark of God.* The Prophet mentions a *Wine-cup* of God's fury, and

Jer. 25. 15, 17. saith, he took it from the Lord's hand, and made all the nations to drink it ; and this is the Explication

— Ver. 29. of the frightful Vision, *I will call for a sword upon all the inhabitants of the earth.* And such a Cup seems to be now preparing for the World, if it be not prevented by early and universal Repentance : Which if we of this Nation refuse, and permit our Sins to weaken our Strength, we cannot but fear the Sword will have a new *Commission* against us ; and then being forsaken by God, though we could bring his *Ark* into our

Camp,

Camp, we should fall a Prey to the *Philistines*, and *Dagon* would insult over us.

IV. I begin with the *First* Excellency of the *Ark*, as it was the *Symbol* of God's Presence, and to which by Promise he did, as it were, contract his Immen-
 sity ; and from whence he manifested himself to his
 Worshippers, and utter'd his Oracles when con-
 sulted : *There I will meet with thee*, (saith God to *Moses*) *and I will commune with thee of all things* ;
 and this was God's ordinary custom in succeeding
 Generations. Hereupon, from God's dwelling in the
Ark, 'tis conceiv'd, it went under the appellation of
 God himself : and though * some are justly afraid
 of granting so much, (especially as to the incom-
 municable Name of *Jehovah*) yet being represented
 as God's *Chariot*, or that which his *Glory* stood upon,
 it carried at least the awful Marks of a present Di-
 vinity. *Who is able to stand before this holy Lord God?*
 was the Cry, after a vast slaughter for looking into
 it : and *when it set forward, Moses said*, (addressing
 himself to the Majesty that resided therein) *Rise up,*
Lord, and let thine enemies be scattered : And when it
rested, he said, Return, O Lord, unto the many thou-
sands of Israel. Wherefore this could not but render
 the *Ark* exceedingly Venerable, that it was a visible
 Testimonial of God's *special Presence* ; who being
 an *Omnipresent Spirit*, that cannot imply the fixing
 of him to a place, but only a Presence of Power,
 and Grace, and Benedictions ; and possibly too, his
 being attended with a train of Angels. This then is
 the consequent thereof, *That God bleisseth and defends*
a People with whom he dwels : And supposing the

Exod. 25. 22.

* Buxtorf. Hist.
Arc. c. 1.

1 Chron. 28.
18. & 2.

1 Sam. 6. 20.

Num. 10. 35.

36.

World to be govern'd by his *Providence*, we must acknowledge the necessity of his *Protection* to succeed in any Enterprize : and *Happy is that people that is in such a case ; yea, happy is that people whose God is the Lord.* To this purpose I shall briefly argue upon *Two* Heads ; (1.) That we may be secure in God ; and, (2.) That we can be so in nothing else. *1st.* That we may be secure in God, may appear upon *Three* undeniable Grounds ; That no Counsel can prosper in opposition to his *Wisdom* ; That no Resistance can be made to his Infinite *Power* ; and, That nothing can happen to us without his *Determination.* *1st.* The *Wisdom* of God, setting before him in one view all the Labyrinths and secret Motions of Nature, cannot fail of discerning the proper Means and Instruments to compass what he intends : and whatever Projects and Contrivances and Preparations are contrary to his Pleasure, he can baffle, and blow them up in a moment, though laid and concerted with the deepest Policy : *He frustrateth the tokens of the lyars, and maketh diviners mad ; he turneth wise men backward, and maketh their knowledge foolish.* If God promotes a Cause, he can insinuate by imperceptible Suggestions what is fittest to be done : And on the other hand, he can infatuate the Counsels of Princes, and distract their Resolutions, and send an *Evil Spirit* into their Cabinets : and consequently he can either bring their Machinations to effect, or overturn them ; either keep up the frame of a Nation, or dissolve it ; because he hath the Hearts of *Kings*, and the Thoughts of *Councillors*, and the Spirits of *Soldiers*, and the Devices of all Mankind so entirely in subjection to him.

Psal. 144. 15.

Isai. 44. 25.

Judg. 9. 23.

him. Again, *2dly*, The *Power* of God is irresistible ; and there is no contending with him, nor defeating any of his Purposes : he created the Armies of Heaven and Earth, and commands them at his Will ; *When* (saith he) *I call unto them, they stand* Isai. 48. 13. *up together* ; namely, to testify the readiness of moving at God's Direction. Wherefore, since all the Creatures must bend to an Omnipotent God, and this is his Declaration, *My counsel shall stand,* Chap. 46. 10. *and I will do all my pleasure* ; we may conclude, that He only can be an impregnable Bulwark to us.

3dly, Providence orders and over-rules all Humane Affairs and Contingencies, and the turning of the balance is always from it : and this further evinceth the necessity of sheltring our selves under God's defence ; because otherwise he will be against us, as never sitting unconcern'd in these lower Commotions. To give but one Instance of this noble Truth, let us observe that wonderful Prophecy concerning *Cyrus*, long before his birth ; *Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him : For Jacob my servant's sake I have even called thee by thy name, though thou hast not known me :* Chap. 45. 1, 4. And let us but look into the History of that illustrious Prince, and take notice how many Dangers he escap'd, and how difficult the steps were to his Greatness, and by what a contexture of surprising Events he came to be the Conqueror of *Babylon*, and to erect a new *Monarchy*, and thereby to become the Deliverer of the *Jews* ; and we shall have a clear conviction of God's *Determining* Providence in what appears most *Casual* to us.

V. From these Considerations it may be seen how dismal a Calamity it is to lose the Protection of God ; and how safe a Nation is under this Refuge, and this alone. For, *2dly*, Let us compare it with the Imbecillity and Deceitfulness of all Humane Supports ; none of which can bear the weight of our Confidence, or justify our reliance upon them ; and much less exclusively to God. *Trusting in man*, and *making flesh our arm*, is branded with a Curse by the Divine Spirit : And when *the pillars of heaven* it self tremble at God's reproof, which of the Creatures can we lean upon with assurance ? which of them can be an unshaken Prop to any one of us ? Innumerable are the Confusions and Tossings of the World : and where there is a perpetual scene of vicissitudes, what can be trusted in ? and what rest can be had out of the Ark for the foot to stand upon, when the *waters* are moving *on the face of the whole Earth* ? What therefore is there in Men, or Angels, that can firmly be depended upon ? may not they, *whose breath is in their nostrils*, slip from under me, while I am resting upon them ? may not their resolutions, or themselves be chang'd ? may not their promises vanish, and they too ? and may not my very *Guardian Spirit* be absent from me, when I am perishing for want of his help ? Again, as to *National* safety, where can that be plac'd but in some overruling Cause ? not in *Military* Preparations, for these may be broken : not in *Leagues* and *Alliances*, for these may prove inconstant, and false ; not in the Wisdom of *States-men*, for they may be divided, and their *Counsel* turn'd into *Foolishness* ; and God in anger *leadeth counsellors away spoiled, and maketh the Judges*

Jer. 17. 5.

Job 26. 11.

Gen. 8. 9.

Isa. 2. 22.

2 Sam. 15. 31.

Job 12. 17, 21.

Judges Fools: Not in the Authority of *Princes*, for they may have the Reins of Government, and the Sword of Justice wrested out of their hands; and God (for the punishment of a People) *poureth contempt upon Princes, and weakneth the strength of the Mighty*. Wherefore this is the solid Foundation, upon which Publick Security is to stand; *Truly in vain is Salvation hoped for from the Mountains, or from any created eminence; truly in the Lord our* Jer. 3. 23. *God is the Salvation of Israel.*

VI. Having thus consider'd the *Ark*, as it was the Authentick Token of God's Prefence; let us regard it in the 2^d place, as it was the Center of the true Religion: for thither the *Sacrifices* were commanded, and the *Prayers* of the Congregation went constantly along with them; and to Worship before it was in the Sacred Style to *appear before the Lord*. This all the Males of *Israel* were oblig'd to do upon the *Three* great Solemnities: And because such a confluence to the *Ark* left their Borders Naked, and expos'd them to Invasions; God (who governs the Wills, and restrains the malice of Men) preserv'd them by *Anniversary* Miracles; according to this Promise, *Neither shall any Man desire thy* Exod. 34. 24. *Land, when thou shalt go up to appear before the Lord thy God thrice in the year*. That then which results from hence to our Observation is this, *That the Glory, and Defence of a People consists in having God's Worship, and Truth establish'd, and encourag'd among them*: And accordingly the *Psalmist* represents the taking of the *Ark* in these terms, *God delivered the strength* Psal. 78. 61. *of Israel into Captivity, and his Glory into the Enemies hand.*

hand. For the plainer view of that Assertion, we may briefly consider Three Things. 1st, That *Religion* is the greatest improvement of humane Nature, and doth more distinguish it than all the Endowments of *Reason*: and that which raiseth the Dignity of a Man, and gives him the most Honourable Character, must in proportion increase the lustre of a *Community*. Learning, and Sciences, and Conquest, and Civility are very glorious to any Nation; but Piety and Vertue are in God's esteem more splendid Attainments: *He tibi erunt artes*, this is the Praise and Renown that chiefly becomes a *Christian* Kingdom. 2^{dly}, Religion doth by a *Natural* tendency promote the Temporal Peace and Prosperity of a Nation: and this the *Atheist* himself is constrain'd to allow, and builds the very Scheme of his Principles upon this Supposition: For by making Religion a *Politick* Contrivance to link Men together in the Bonds of Obedience, and Society, he cannot but own by consequence, that it mightily tends to the tranquillity, and union, and felicity of a People. And truly what can be happier for them, than for *Princes* and *Magistrates* to *Rule in the fear of God*, and to imitate him in clemency and gentleness, and equity; for *Subjects* to be quiet, and humble, and loving, and innocent towards one another; and for all Orders and Ranks of Men to be active in discharging the Duties of their several Stations? And this is what *Christianity* teacheth, and obligeth to; and Conscience guided by it will incline every Man in his proper Sphere to live accordingly, and to advance the Common Good. 'Tis the property of *Vice* to eat into the bowels of a Kingdom, and

and to draw after it a long train of Miseries and Calamities ; but *Religion is a Tree of Life to them that lay hold upon her* ; and a particular benefit of it is *the healing of Nations*. 3dly, Religion doth by a *Moral* efficacy make a People happy, in that it engageth God to favour and protect them ; his Presence goes along with the *Ark of his Testimony* ; and they that serve him faithfully, have an especial Title to the Guardianship of his Almighty goodness. It was no unreasonable Demand to God, *Lord, wilt thou slay a Righteous Nation?* and certainly the doing so is not agreeable to the Maxims of his governing Providence : but as he punisheth *Combinations* of Men in this World (where only they can be call'd to an Account) for their Publick Iniquities ; so he equally rewards them for their Exemplary Vertues. This therefore is an Aphorism not to be contradicted, *That Righteousness exalteth a nation, but sin is a reproach to any people.* Prov. 3. 18. Rev. 22. 2. Gen. 20. 4. Prov. 14. 34.

VII. Supposing then, that pure and uncorrupted Religion is the greatest Blessing of Mankind, as united into Publick Bodies ; (besides that much weightier Consideration of Eternal Life to every one that sincerely embraceth it) what more naturally follows from hence, than that good Men ought to be affected as *Eli* was, and to be most warmly concern'd for *the Ark of God* ? And so 'tis elsewhere said of the *Jews*, *The care for their wives and children and brethren was in least account with them ; but the greatest and principal fear was for the holy Temple.* For this Passion (as it prevails in Men that have a due sense of Religion) I shall briefly subjoin

- Four Reasons* : 1st. Because the Honour of God is dearer to them than any thing else : Lord (saith a great King) *I have loved the habitation of thy house, and the place where thine honour dwelleth.* And upon this bottom *Moses* argues with God himself, not to slay his People for murmuring ; because otherwise
- Psal. 26. 8. *the nations which had heard the fame of him would say,*
- Numb. 14. 15. 16. *That he was not able to bring them into the Land of Promise.* Nay, upon the Sin of the *Golden Calf* he is so earnest for Pardon to them, that he begs God
- Exod. 32. 32. *to grant the Suit, or to blot him out of his book :* offering himself (as I conceive) a Sacrifice to God's Vengeance, rather than his Glory should be diminish'd by casting off a whole Nation, which he had redeem'd by so many Miracles. The ardent
- Rom. 9. 3. *Wish of the Apostle to be accursed from Christ,* for the Salvation of his *Brethren*, is of the like construction ; and no Passion is stronger in devout Souls than a *Zeal* for God's Honour : and this accordingly inspires them with unaffected Grief in all the
- 1 Pet. 4. 17. *Afflictions of the Church, when judgment begins at the house of God, and his Ark is going into Captivity.*
- A 2^d. Reason is, Because nothing is more valuable to good Men than what they expect in a better World ; and desiring charitably for others what they justly prize for themselves, they consequently make Religion their leading Care. Let it be granted, that there can be no competition between the Pleasures of this Life, and those of Eternity ; and that
- Mat. 16. 26. *no Man in his senses can be content to lose his immortal Soul for the gaining of the whole World :* and 'tis an easie consequence, that though a Nation be surrounded with all that Luxury can desire, and stand

stand like the Garden of the Lord, full of Plenty, and ^{Iſai. 51. 3.} Health, and Beauty, and Chearfulness; yet 'tis in effect a barren and disconsolate *Wilderness*, if it hath not the Light of the Gospel shining upon it.

3dly, Another reason of Concern for the *Ark* may be this, because God's *Protection* is remov'd from a People together with his *Presence*: and hereupon, in the Prophetick Vision, *the Glory of the Lord departed* ^{Ezek. 11. 23.} out of *Jerusalem*, to presignifie the Destruction of it: And before * the last Conflagration of the *Temple* a * ^{Joseph. 1. 6.} Voice was heard in it as from Heaven, *Let us go* ^{c. 31.} hence. Suitably whereunto we are told, there was a Practice † among the Old *Romans* of employing † ^{Macrob. 1. 3.} Charms to call away the Gods of a City besieg'd; and then they imagin'd it could not long hold out: and this Superstition was grounded upon a Natural Truth, That the Strength of Cities and Kingdoms lies chiefly in the Divine Tuition. Accordingly we may observe, that when the *Israelites* were terrify'd at the News of the *Anakims*, and disheartned from their Expedition, this was the Argument to quiet them; *Fear ye not the people of the land; for their* ^{Numb. 14. 9.} *defense is departed from them, and the Lord is with us.* Wherefore, if God departs from a Land, nothing but Darkness and Desolation can follow: and Religion is the only way of retaining him. For though he sometimes permits impious Nations to grow powerful in the World, 'tis not out of Kindness to them; but to make them *Rods* for the execution of his Justice, or for other secret Ends that lie folded up among the mysterious Counsels of his all-wise and inscrutable Providence. *Lastly,* Religion is the greatest Comforter in all Distresses,

stresses, and creates an inward Serenity in all the tempestuous Disturbances of Life : *In the multitude of my thoughts within me* (saith the pensive Psalmist to God) *thy comforts delight my soul* : And therefore if this Consolation be remov'd from an afflicted People, whither can they go for Refreshment ? and where can they have any Refuge when the Altars themselves are thrown down ? If God's Temple be open to us in the day of Adversity, we can run in thither with our Tears and Petitions, and cast our Addresses at his feet, and comfort our selves at least with the sight of his *Mercy-Seat* : but if his Sanctuary should be shut up, and the *Beauty of Holiness* cover'd with a Cloud, and we could have no access to God with our Sacrifices and Prayers ; what mitigation could be had to our Sorrows ? and what remedy for Men abandon'd in such a hopeless estate ? Wherefore, of all Judgments, this is most earnestly to be deprecated, *The Glory is departed from Israel ; for the Ark of God is taken.*

Psal. 94. 19.

Psal. 96. 9.

1 Sam. 4. 22.

VIII. This brings me to a 2d. Prospect of the *Ark*, namely, as it may be in danger by the Sins of those who are in possession of it : and so it actually went into captivity, when *the heart of good Eli was trembling for it*. Accordingly this is a proper Enquiry for us upon this *searching Day*. How far we may apprehend the losing of God's *Ark* ? and upon what Provocations he sometimes removes it from a sinful People ? Of this unspeakable Calamity I shall briefly assign *Five Causes ; National Impenitence, Contempt of Divine Truth, Profaning of God's Worship, Uncharitable Divisions, and Abuse of the Means of Salvation.*

1st. This

1st. This Judgment of God's removing himself, and his *Ark*, is sometimes inflicted for *National Impenitence*, when God hath long waited in vain for Repentance of *Publick Sins*. For these (by what Rules soever computed) unless they be expiated by a proportionable Contrition, are generally punish'd in this World ; though *Personal Sins* are reserv'd to another : and 'tis worthy of our Reflection, that sometimes they are *devolv'd* from one Age upon another, and from Fathers upon their Posterity : and so the Judgments of God move like some *Rivers* with a secret Stream ; running as it were under ground for a long space, and then bursting out at a distance in another Generation. Which is not unjust in God ; because he punisheth no Sinner beyond his demerits, though he may take the *impulsive Cause* and *outward Inducement* of his Visitation from a remoter Source : and so he led the *Jews* into *Babylon* for the Sins of Jer. 15. 4. *Manasseh*, who was dead long before ; and he finally destroy'd *Jerusalem* for crucifying the *Lord of Life*, when probably all the Accessaries to it were undisturb'd in their Graves, and could not feel the effect of their own Imprecation, *His blood be on us*, Mat. 27. 25. *and on our Children*. The Question then with God in visiting of Nations is not this, *When was the Sin committed ?* but, *How hath it been Repented of ?* and, *What Atonement hath been made for it ?* and unless an Account be given hereof, there can be no saying, *Surely the bitterness of death is past*. For God's Justice 1 Sam. 15. 32. must always be *satisfy'd*, before there can be a release from Death : and *Guilt* unforgiven is as eternal as the *Flames* which are to punish it. When therefore God's Spirit hath been *striving* with a People, and he Gen. 6. 3. hath

- hath long respited Vengeance in hopes of their amendment ; and yet sees his Long-suffering and Goodness abus'd ; and that instead of turning to him, they *fill up the measure of their iniquities* ; 'tis usual with him to proceed to the Decree of *Excision* : as he did with the *Old World* ; as he did with *Sodom* ; as he did with the *Amorites* ; and as he did at last with his own *Inheritance*. To the same tendency is that
- Mat. 23. 32. Commination to the Church of *Ephesus* ; *I will come unto thee quickly*, that is, with a Vindictive Intention, and will remove thy candlestick out of his place, that is, devert thee of the Privileges of a *Christian Church*, and withdraw my Graces from thee, and the brightness of the Gospel, *except thou repent*. Perhaps the representing of a Church under the figure of a *Golden Candlestick*, might be in allusion to that sacred *Candlestick of pure Gold* appointed by God in the Tabernacle : and 'tis very fit for us to observe, that the Church, to which this kind Advice is given by *Christ*, did wisely comply with it, and thereupon continu'd for some Ages in much Glory and Peace ; though now 'tis extinguish'd with the rest of the *Seven Churches of Asia*, whose *Candlesticks* are in a manner remov'd out of their places, for a Warning to other *Christian Churches* that will not repent.
- Rev. 2. 5. Exod. 25. 31.

IX. A 2d. Cause of God's removing his *Ark*, is the *Contempt of Divine Truth*, and the Undervaluing of *Reveal'd Religion*, and of the *Holy Scriptures* : And when we treat them with Scorn and Niceness, or (which amounts to the same Affront) with *Sceptical Pride and Curiosity* ; when we dispute against their *Inspiration*, and represent it as an *indifferent* matter

ter to believe them or not, to be of *this* or *that* Religion, or of none at all ; 'tis just with God to deprive us of them, and *not to cast pearls before swine that will* Mat. 7. 6. *trample them under their feet.* No Monarch will endure the despising of his Royal *Proclamations* : and we cannot think that God is less jealous for his Holy *Word.* The *Tables* of the *Law* were kept in the *Ark*, to intimate what value God was pleas'd to stamp upon them : and by his appointment every King was to *write* for himself a *Copy of the Law*, and to *read it* Deut. 17. 18, 19, 20. *carefully, to the end (saith Moses) that he may prolong his days in the kingdom :* and when one of these Books was accidentally found under *Josiah*, he expresseth all the Reverence for it that could possibly be ; and *Great* 2 King 22. 13. *(saith he) is the wrath of the Lord that is kindled against us, because our Fathers have not hearkened unto the words of this Book.* The locking up of the *Scriptures*, and taking away from the People the key of Luke 11. 52. *knowledge*, may equally deserve the Anger of God : and possibly by his *infliction*, the other Corruptions of *Rome* are owing to this, and have made it doubtful whether that governing Church be *Christian* or *Anti-christian.* And I fear, the *Reformation*, by opening the *Scriptures*, hath not secur'd them from contempt : for how can their Authority stand, when one objects against their *Style*, and want of *Eloquence* ; and another against their disagreement with *Systems* of *Philosophy*, and new *Theories* of the *Creation* ; and another asserts, that They were *adapted to the false Notions of a mean People condemn'd to Morter, and incapable of Truth* ; and another, That *they were not written by the guidance of the Holy Ghost* ; and another, That they discover no *Mysteries*, no more than what *Reason* is Master.

Master of ; and another, That the knowledge of them is not *necessary* to Salvation ? Is not this daring way of *unsettling Revelation* one of the Publick Sins which this Day excites us to the bewailing of ? And doth it not become the Zeal of this *Audience* to eject the Spirit of *Innovation* and *Infidelity*, and to rescue the Word of God, and the *Oracles of Life* ?

X. A 3^d. Cause of God's withdrawing himself and his *Ark* from a People, is the *Prophaning of his Worship* : and this was the flagrant Enormity which made it a Spoil to the Enemies of God under *Eli's* Administration : the *kicking at the Sacrifices* of God was charg'd upon him ; and where they do not *atone*, they leave an accession of Guilt. And so remarkable was God's Severity in his Case, that he displays it as a Pattern after many Ages ; Go ye now unto my place which was in *Shiloh*, where I set my name at the first, and see what I did to it, for the wickedness of my people *Israel* : that is, God forsook his *Tabernacle* here, and the *Ark* never return'd thither again. And truly when a Church doth as it were *excommunicate* it self, by corrupting God's Worship, and polluting his Sanctuary ; 'tis no wonder if he shuts it up, and takes away his *Candlestick*, for being defiled with unhallowed Tapers, and filling his Temple with Stench. To serve God acceptably the *Offerer* must be sincere, and the *Offering* commanded by him : And therefore when his Worship is desecrated by fond *Inventions*, or by common *Hypocrisy* and *Formality* ; and when the Vices of a Nation are brought into the House of God ; he may justly disdain the receiving from it any more Oblations. The *Calves of Jeroboam*

Jeroboam exterminated the *Ten Tribes*; and *Judah* was driven from her *Holy Places* for the Pollutions of them: and whoever is the great *Antichrist*, 'tis one of his Characters, That he *sitteth in the Temple of God*. 2 Thef. 2. 4.

XI. 4thly, *Divisions and Contentions* about Religion are another Cause of Desolation to it: and if a Kingdom divided against it self cannot stand, neither can a Church. Mat. 12. 25. How famous were the Churches of *Africk* in the most flourishing times of Christianity? and how many eminent *Luminaries* have they produc'd? and yet they are now overspread with *Mahometan* Darknes: and how indiscernible are the footsteps of their ancient Glory? And of this astonishing Change, and dismal Apostacy, I believe the *Separation* of the *Donatists* was the primary and most fatal cause. Peace, and Charity, and Mutual Communion are the Original Conditions of the *Christian Church*; and if 'tis mangled and disjointed, 'tis not properly that *Body* of which our Saviour is the *Head*: and therefore *Schisms* do even inflict their own Punishment, and deprive Men of the benefits of Religion, as well as incline God to do it in a *Judicial* way. If (saith St. Paul) ye bite and devour one another, take heed that ye be not consumed one of another: Gal. 5. 15. and so the *Jews* actually were, in the final Devastation of the City and Temple, which was hasten'd more by the Factions within the Walls, than by the *Roman Army* without. And I am afraid, the Declension of the *Protestant* Strength (which for the last Century hath been miserably sinking) hath not risen so much from outward Persecution, (though that hath been very Sanguinary) as from the unhappy Differences of
D those

those that pretended to march under the same Standard : And that they will be too feeble for the
 Rev. 12. 15. *Common Enemy*, (who is *casting a flood out of his mouth*) without stricter Bonds of Spiritual Union among themselves.

XII. *Lastly*, The *Abuse of the Means of Salvation*, and Unfruitfulness under them, doth often provoke God to withdraw them : And 'tis what our Lord
 Mat. 21. 43. threatens to his own People, *The kingdom of God*, (that is, the Gospel, with the rich Privileges of it) *shall be taken from you, and given to a nation bringing forth the fruits thereof*. To this effect the Parable, which hath been set before us this Morning, is worthy to be reviewed : *God planted in his vineyard a fig-tree*, (that is, the *Jewish Nation*) and waited for the fruits of it : and after some years *finding none*, *Cut it down*, (saith he) *why cumbereth it the ground ?* But the dresser of it (that is, possibly the Son of God, or one of his Ministers) intercedes for a little respite ; *Lord, let it alone this year also*, till I have spent more pains about it ; *And if it bear fruit, well : and if not, then after that thou shalt cut it down*. From whence we may perceive what Improvement God expects from us, and how diligent we ought to be in doing good : He hath condescended to *cultivate* us with much industry, and with-holds nothing that might make us to flourish, and hath encompass'd us with all the furtherances to Salvation ; but if we are *barren*, and deceitful to him, and defeat the utmost trials of his Patience, there can be no place for us any longer in God's *Vineyard*. And certainly, when God visits a Nation for Mercies unimprov'd, and for slighting his *Word* and *Sacraments*,
 his

his Execution will be very terrible : *You only* (saith he) Amos 3. 2.
have I known of all the families of the earth ; therefore
I will punish you for all your iniquities.

XIII. And now to conclude with some *Inferences* from what hath been said : *First*, Considering how necessary to us God's *Protection* is, let us secure it as well as we can, and be careful not to unqualifie our selves for it. And if our unworthiness of it disheartens us, let us do as the *Israelites* did, upon God's refusal to go with them : *they mourned, and* Exod. 33. 4,
stript themselves of their ornaments, and were assiduous 6,
in Humiliation and Prayer ; till God assured their Leader, *My presence shall go with thee, and I will give* 14.
thee rest. 'Tis all one to God, to protect us by visible *Symbols*, or without them ; and accordingly the *Ark* it self was consum'd at last, and the * *Second Temple* * Buxtorf. Hist. Arc. c. 22.
had nothing in lieu of it, but only for a time the Presence of *Christ* : and therefore as long as God is present with us, and attends to our Prayers, we may trust in him with as much confidence, as if we still had that *outward Glory* in which he anciently appear'd. But let our Repentance prepare us for this Blessing ; and let us be early in quelling our *National Sins*, the Foes that lurk within our gates, and are most dangerous to us : for otherwise they will intercept our principal Aid, and hinder our Prayers from having admission to God, and God himself from coming to our help : and then what can be the Event, but that *the Glory will depart from us* ? What the Sins are that are most obstructive to our Publick Peace, 'tis the business of the Day to enquire impartially ; and to *dispossess them* (if it can be done) *by Prayer* Mat. 17. 21.

and Fasting. And this may be observ'd, That the better Men are, the more they are griev'd for the Publick Corruptions, and are more sensible of them than others that live within the Infection ; as one that dwells in an Hospital among Diseases is not so quickly offended with unhealthful Steams, as he that comes out of a pure and untainted Air. There is indeed among us such an odd mixture of *Hypocrisy* with *Prophaneness* ; of *Spiritual Sins* with *Carnal Impurities* ; of *over-doing in Scruples* with *making no Conscience of any thing* ; of *contending about Forms* with *despising of all Worship* ; and of a counterfeit *Zeal* with bold *Irreligion* ; that 'tis not soon discernible where we are to *begin* in reforming our selves. But this is a certain Rule, *That every Man is to begin with himself* : and 'tis our duty and wisdom (as we expect the favour of God) not to delay this Work. And therefore to apply in a *moral* sence what *Moses* said upon the occasion of the *Golden Calf* ; let us *consecrate our selves to day to the Lord, every man* upon his Companion and Friend, upon his familiar Lusts, and darling Vices ; *that he may bestow upon us a blessing this day.*

Exod. 32. 29.

XIV. *Secondly*, Considering that the great Felicity of a Nation is to have the True Religion establish'd in it, let us put a grateful Value upon the *Communion* of our Church ; and bless God for the inestimable Advantages of it ; and improve them so well as to procure the continual Preservation of them. From *Foreign Churches* * it hath not wanted ample and just Applause ; and they have made it their Common Sanctuary in the times of Distress : and had it found

* *Ecclesiam habes in tuis regnis ita institutam, ut ad florentis quondam Ecclesia formam nulla hodie pre-*

found equal Justice at home, it might have been a stronger *Bulwark* to the *Reform'd Religion*, and plac'd it above the present Danger of a *Confederacy* against it. For those Churches we are now praying, as well as for our selves; the *same Faith* uniting us, as well as the *same Peril*: And as to other Matters,

* *Andr. Resp. ad Molin. Epist. I.*

Id agimus, ut palam sit, & in confesso, eam esse apud nos Politicæ formam, quæ quàm proximè accedat ad morem, institutumque Ecclesiæ Apostolicæ. Nec tamen si nostra divini juris sit, inde sequitur, vel quòd sine eâ salus non sit, vel quòd stare non possit Ecclesiæ. Cæcus sit, qui non videat stantes sine eâ Ecclesiæ: Ferrens sit, qui salutem eis neget. Nos non sumus illi ferrei: latum inter ista discrimen ponimus. Potest abesse aliquid quod divini juris sit, (in exteriori quidem regimine) ut tamen subsistet salus. Non est hoc damnare rem, melius illiquid antepone. Non est hoc damnare vestram Ecclesiæ, ad formam aliam quæ tot antiquitati magis placuit, id est, ad nostram revocare: sed ubi Deus dederit, & res vestra ferent. Id. Resp. ad ejusd. Epist. II.

|| Amos 6. 6.

Isai. 44. 25.

Ezra 1. 1.

and let it be our Prayer, That God would say to the cities of Judah, *Te shall be built, and I will raise up the decayed places thereof*; and that he would stir up the spirit of *a. Cyrus*, to gather all his Churches out of

give me leave to add the *Wish* of one of * our Prelates, who was the great Ornament of his Age; *Cum Ecclesiis omnibus Reformatis honestissimè cupio, id cupio, ut regimen, Ordinemque non alium, quàm quem nobis largitus est Deus, illis quoque largiatur.*

Let us then recommend all of them to God's Powerful Defence; and such of them as are Persecuted, to the Divine Comforts: let us be || *griev'd for the afflictions of Joseph*, and

that may prevent our own:

Quid iucundius fuerit quàm in eâ vivere Ecclesiâ, quæ, seu doctrinam salutarem, seu exteriorem Ecclesiæ faciem attendas, Apostolico ævo, & proximis seculis simillima videatur? Voss. Epist. 43. Anglicanam ego Ecclesiæ, exoticæ, praviis, superstitiosis cultibus, erroribusque aut impiis, aut periculosis egregiè ex scripturarum celestium normâ purgatam, tot tàmque illustribus martyris probatam, pietate in Deum, in homines charitate, laudatissimisque bonorum operum exemplis abundantem, latissimo doctissimorum, ac sapientissimorum virorum proventu jam à Reformationis principio ad hodierna usque tempora florentem, equidem eo quo debui loco, ac numero habui bassemus, ac dum vivam, habebō. Testes meæ hujus de præstantissimâ illâ Ecclesiâ existimationis possem laudare non paucos, neque contemnendos viros. Dal. de Cult. Latin. 1. 2. c. 1.

Captivity;

Isai. 45. 13.

Captivity ; and invest him with this Commission, *I have rais'd him up in righteousness, and I will direct all his ways : he shall build my City, and he shall let go my captives.* And for our selves, the best Argument for our *Communion* will be to evince the Pre-eminence of it, by the Constancy of our *Worship*, and the Unblameableness of our *Department*, and the Largeness of our *Charity* : and then such as speak against

1 Cor. 14. 25.

1 Pet. 2. 12.

us will be forc'd to confess, that *God is in us of a truth* ; and may, *by our good works which they shall behold, glorifie God in the day of visitation.* Particularly, let us of the *Clergy* demean our selves with that Piety and Devotion towards *God*, that Charity and Innocence towards all *Men*, that Obedience and Fidelity towards the *King*, that Dutifulness and Respect towards the *Fathers* of our Church, that Concord and Amity towards the *Brethren* of our Order, that Affection and Watchfulness towards the *People* committed to us, and that Tenderness and Compassion towards those that are *seduc'd* from us, which becomes our *Body*, and may tend to the Honour and Support of that Excellent Church which we are consecrated to the service of.

XV. *Thirdly*, Considering how we ought to tremble in all the Perils of the *Ark*, let us (as we have been Praying) implore the Divine Grace, That *we may seriously lay to heart the great Dangers we are in by our unhappy Divisions* : and let us ask our own Consciences, Whether we have not deserv'd, that God should take away his Gospel from us ? We may be allow'd to say, *God forbid* ; and so the *Jews* did, when *Christ* told them, that *God would*

Luke 20. 16.

give

give his vineyard to others ; and yet they drew the
 direful Sentence upon themselves. But what were
 the *Eastern* and *African* Churches deserted for ? was
 it because they had more Dissentions, and wilder
 Sectaries ? was it because they more prophan'd the
 Worship of God, and more disregarded his Holy
 Truth ? was it because they were more Impenitent
 for Publick Sins, and more Unfruitful under the
 Means of Grace ? I fear, we have not less Guilt,
 though God's Severity hath been less upon us : And
 what can the reason of this disparity be, but that
the goodness of God leads us to repentance ? and *O thou* Rom. 2. 4.
afflicted and tossed Church, continue thou in this good- Isai. 54. 11.
ness ; otherwise thou also shalt be cut off. But what Rom. 11. 22.
 are we to do for the Security of the *Ark* ? we must
 not touch it with unclean hands ; and though 'tis
tottering, we must not hold it up without Authority :
 but let every Man within his own bounds contribute
 what he can towards the Reforming of the World,
 and the upholding of Religion. And if our *Divi-*
sions and Quarrels endanger us, (as they certainly do)
 let us enquire who hath kindled them ? and if *Men*
 have done it, let us *in meekness instruct them* better : 2-Tim. 2. 24.
 if it be *God*, let him (as *David* speaks) *accept an* 1 Sam. 26. 19.
offering. All Men declare themselves for *Peace* in
 Religion ; but the *Articles* of it are the grand diffi-
 culty : and it cannot be lasting, if it be not founded
 upon *Truth*, or *Charity* ; if it doth not gain the
Mind, or the *Affections* : and while the *seeds* of
 Discord remain, 'tis rather watching for an oppor-
 tunity of falling out, than laying down of Arms.
 There may be *seeming* Peace with inward Animo-
 sities : but 'tis as treacherous as *Ice* ; a compacted
 Surface

Surface for the present; and the next change of Weather breaks it in pieces. And truly our *Domestick Differences* have so weak a foundation in Conscience, that 'tis the harder to tamper with them: and if Conscience is not the wounded part, to apply Satisfaction to it, is but laying of a Plaister at a distance from the Sore. And when every Sect hath been heard against our Church, I am convinc'd, these Four Assertions cannot be overthrow'n: 1st, That our Church hath furnish'd us with all the Helps necessary to Salvation: 2^{dly}, That it imposeth no sinful Terms of Communion, nothing to justifie Separation from it: 3^{dly}, That * *Episcopacy*, and a

* Sic in institutionem Ecclesie argicane, & excoisitionem Papiiini, post Deum, & Reges, deberi praecipue Episcoporum doctrina, & industria. Molin. Ep. III. ad Episc. Winton.

settled † *Liturgy*, are very great Advantages to it: 4^{thly}, That our Publick Prayers are the most Edifying Devotions that can be found in any Church. For these very Prayers, and the Preservation of such a Church, we cannot be too importunate before the Throne of Grace: and if by Repentance we can dissipate the Cloud that hangs over it, and defend our Church by her own Devotions, 'tis the noblest Employment we can be upon. And let us then betake

ordinandi jus, quod Apostoli, & eorum adjutores excoisuerant, ad Praesides transiit: & hoc est, cur Episcopus Apostolorum successores vocet Cyprianus, & alij. In Electionibus saepe valere, quod tolerandum est, gratia aule, seditis plebis, arcane iundinationes. At non propterea interdictis ordinatio per Episcopos cuiusque temporis, ad illos ab Apostolis factos Episcopos scandent: aut si alicubi interdictum, id vitium postea sanatum est ab aliis Ecclesiis, legitima ordinationis tramitem retinentibus. Ubi is ordo abruptus est, etiamsi in dogmatibus nihil esset culpa, manifestum erat vitium Schismatis; ut in Novati, & Donati parte. Resuscitent, qui volent, damnatum ab Ecclesia uniuersa Aetij dogma; nunquam delebunt, novis libris, veteris, & per omnes terras recepti moris memoriam. Grot. Rivet. Apol. Discus.

† Viderem illam vestram Liturgi. in legi attentissimè. Est autem illa sanè talis, meo iudicio, ut in multis zelum verè Christianum incendere, & fidem efficacissimè fovere apta nata sit; in aliis omni peno vacet: uniuersè, illibata religione, & non modo sine conscientia ullo vulnere, sed etiam cum admodum memorabili pietatis fructu, celebrari, & usurpari possit. Amyrald. Epist. ad R. Carolum II.

our selves to the Advice in the Prophet ; *Come, my people, enter thou into thy chambers, and shut thy doors about thee ; and hide thy self for a moment, (in Prayer and Humiliation) until the indignation be overpast.* Isai. 26. 20.

XVI. *Lastly*, Let it be consider'd, that though we could be certain of having the *Ark of God* always with us ; yet we should not be nearer to Him, nor to Everlasting Bliss, unless our Adorations towards it were pure, and our Lives answerable thereunto. And let us thus maintain the Credit of our Church, and then the Lustre of it will not be impair'd by any *Eclipse*. We think our Religion is the best in the World ; and if it be so, let not those that have a worse outstrip us in any Virtue : let us strive to excel them in Zeal and Integrity, in Peacefulness and Moderation, in Probity and Temperance, and in fruits of Piety and Mercy : and let all Contentions cease, but only this, who shall be most forward in exalting God's Honour, and doing good to Mankind. If this *Emulation* grew warm among us, and God would be mov'd by our Supplications to take into his own hands the Work of *Reformation* ; we might then recover our Happiness out of the Rubbish, and raise a *Temple of Peace* that would last to many Generations : we might then see the Completion of many glorious Prophecies, which hitherto seems to have been retarded by our Sins ; and we might see *Antichrist* abolish'd, and the Kingdom of *Christ* in full Splendour, and *Righteousness coming down like* Psal. 72. 6, 7.
showers that water the earth, and abundance of peace so long as the moon endureth. I fear, many will say,

E

(in

- Numb. 24. 23. (in despair of such a Revolution) *Alas, who shall live when God doth this? But such a Golden Age, if 'tis above our present Hope, yet is not above our Faith, nor above our Prayers. 'Tis at least in our own power (with the ordinary succours of Divine Grace) to make the World much happier than it is; and to open a New Age in such a manner, as to atone for the Blemishes of the Last: and then Ephraim would not envy Judah, nor Judah vex Ephraim; then*
- Ver. 9. *there would be no hurting nor destroying in God's holy*
- Psal. 85. 10. *mountain; then mercy and truth would meet together, righteousness and peace would kiss each other; and then*
- Rev. 21. 3. *we might be prepar'd for hearing this great voice out of heaven, Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

F I N I S.

A Catalogue of BOOKS.

THE Daily Office for the Sick, compil'd out of the Holy Scripture, and the Liturgy of our Church : With Occasional Prayers, Meditations and Directions, and an Office of Thanksgiving for Recovery.

The Catechism of the Church, with Proofs from the New Testament, and some additional Questions and Answers, divided into Twelve Sections, for the Use of a Parish in *London*.

A Vindication of a Discourse, entituled, *The Principles of the Cyprianick Age, with regard to Episcopal Power and Jurisdiction* : Wherein, besides a great many Things more briefly consider'd, The Usefulness of fixing the Principles of the *Cyprianick Age* is succinctly represented ; The main Controversy between those of the Church and the Presbyterians is fully and distinctly stated ; Their main Subterfuges are utterly overthrown ; Large Supplements are added to the Principles of the *Cyprianick Age* ; The *Cyprianick* Episcopacy is shewn to be inconsistent with a Papacy ; And it is demonstrated that Episcopal Government was universally delivered to be of *Divine Right* in the Days of *St. Cyprian*.

All Three Printed for Robert Clavell, at the Peacock in St. Paul's Church-Yard.

BOOKS

Missing Page

